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NOTICE OF

*The Spirit of the Gospel, or the four Evangelists Elucidated by Explanatory Observations, Historical References, and Miscellaneous Illustrations, by the Rev. W. S. Gilly, M. A. London.*

EVERY undertaking, whose object is to explain those passages in the evangelical writings of the New Testament, over which the hand of time, during the lapse of eighteen centuries, united with the remoteness of the scene, and the total difference of manners, opinions, and usages from their present state, has thrown a veil of obscurity, deserves the favourable, and even grateful, attention of the Christian world. That the difficulties alluded to have been removed by the investigations of learned men, as far perhaps as human ingenuity will permit, and complete illustrations afforded of those obscure passages, forms no objection to the utility of the present work. It

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may be added, as a valuable fact, that the discoveries and reports of modern travellers into the Holy Land, have amply confirmed the assertions of the sacred writers, as well as of the commentators and expositors, with respect to local customs and national opinions. But it happens that all this information is dispersed in such a variety of directions, and lies mixed up in such large masses of biblical erudition, that the generality of mankind, who have neither time nor talent for such studies, and yet are desirous of satisfaction on points so intimately concerning their faith and happiness, are compelled to remain in ignorance or uncertainty.

Before the reader can profit by the more useful of these elucidations, he must, as Mr. Gilly observes, wade through voluminous and expensive productions, and pick his weary way through the endless minutiae of verbal criticisms, controversial questions, elaborate annotations, and curious disquisi-

tions, most of which are written 'in unknown tongues.'

—Too expensive, too learned, or too dry, are the objections commonly made to compositions explanatory of Scripture. There is one class of persons who cannot gain access to the folios which contain the treasures of biblical exposition—there is another who, though they are not deeply versed in learned lore, and cannot therefore follow the theologian through all his profound inquiries, would wish to understand the tendency of them, and to know to what they lead, being fond of sacred reading, and anxious to give an answer to the hope that is in them: and there is another who, from their prejudice or indifference, require to be shown that the study of the Gospel is far from being so uninviting, or so destitute of literary charms, as they have been led to imagine. With a view to accommodate the subject to each of these, the author has reduced his materials within the compass of a single volume; has offered few explanations which the plainest English reader may not perfectly understand; and has not, upon any occasion, inserted an illustration in any language but our own. Where it was necessary to have recourse to ancient or foreign authorities, the substance is communicated through the medium of a translation. He has likewise taken every opportunity of admitting such matter as may sometimes relieve the mind from the contemplation of graver topics, and fix it upon those beauties and graces with which the holy memoirs, as the Gospels have been happily called, are frequently interspersed. An historical reference, a tale or anecdote to the point, a custom or characteristic of the age or country in which our Saviour lived, or an elegant turn which some ancient or modern poet may have given to the subject—these have not been rejected where they could be subjoined with

consistency and effect; where they are not irrelative or irreverend.

In pursuance of this plan, Mr. Gilly has selected from the Gospel of St. Matthew fifty-seven passages, which in his opinion merited illustration; from St. Mark's, sixteen; from St. Luke's, thirty-four; and from St. John's, forty-six; and to each division prefixed a concise biography of the Evangelist himself, as far as it can be depended on. From each of these divisions we shall make extracts, as specimens of the whole, beginning with that much controverted subject, demoniacal possession.

Matthew viii. 28. *And when he was come to the other side, into the country of the Gergesenes, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.*

In ancient times it was a universal notion, not only amongst the Jews, but also amongst the Greeks and Romans, and the rest of the heathen world, that every disorder which took away the use of the understanding, or deprived a man of the right use of his bodily organs, was occasioned by the influence of some evil spirit. The term expressive of this terrible influence, and which has been translated 'possessed of a devil,' is of Greek extraction; and the same word, or form of words, with the same sense attached to them, as used in the Gospels, is to be met with in several profane writers, both before and after our Saviour's time. Æschylus, Sophocles, Euripides, Herodotus, Lucian, and others, speak of 'demoniacs;' which proves that the disorder to which they alluded had been common at all periods; and was not more prevalent in Judea during Christ's ministry, than in other



countries, and at other times. If then the complaint which went under the name *demoniacal*, had been long known previously to our Lord's abode upon earth; and if it could be cured upon any occasion, which Jesus himself insinuates had been the case, 'If I by Beelzebub cast out devils, by whom do your children cast them out,' then it could be produced only by a natural, and not a preternatural cause. It may be shown that the persons whom the Evangelists describe as demoniacs were insane, or epileptic, from the terms being used synonymously, and from the particular cases of those from whom Christ was said 'to cast out devils.' The fierceness, the strength, and incoherent behaviour of some, evidently imported madness. The convulsions, the distortions, and foaming at the mouth of others, exhibited the dreadful effects of epilepsy. In the former cases, the wretched sufferers might figuratively be said to labour under 'a legion of devils;' in the latter, to be assailed by 'an unclean spirit.'

When Jesus astonished the Jews by his declaration, 'Verily, verily, I say unto you, if a man keep my saying, he shall never see death,' they concluded that he must be insane to utter such things; and to express themselves to that purpose, they exclaimed, 'Now we know that thou hast a devil.' Upon another occasion also, they accused him of having lost his senses, in similar terms. 'Many of them said, He hath a devil, and is mad:' but others, who felt satisfied that such wisdom as Jesus showed could not come from a madman, replied, 'These are not the words of him that hath a devil.'—Mental derangement was for ages universally understood in the term 'demoniacal possession.' Even in the fifth century an eminent physician was blamed by Philostorgius for asserting that 'madness is not owing to the impulse of demons, but to a redundancy of peccant humours.'

If it be asked why our Saviour and his

apostles should countenance the opinion of real possession, it may be answered that they only adhered to the accustomed modes of speaking on the subject. They called the malady by the name under which it was generally known, and in fact no more countenanced this hypothesis than they did the many mythological notions which the Jews entertained of a future state. Because Christ said that his disciples should 'eat and drink at his table in his kingdom,' did he mean to intimate that there would really be banquets in heaven, or did he only comply with the idioms and images then in use? The same argument will hold concerning demoniacal possession.

And on the same principle, Mr. Gilly explains the expulsion of the demons from the body of the man into the herd of swine.

'The devils besought him;' the man (who fancied himself possessed with a devil) personated the spirit by whom he thought himself afflicted, and spoke as if he himself was the very demon. His conduct was the natural result of the impression which he felt, and of a disordered imagination: in the same manner as lunatics and hypochondriacs, within our own observation, imagine themselves to be something which they are not, and act and speak consistently with the wild notion they have taken up. Our Saviour humoured the sufferer, and replied as if he were addressing the evil spirit, by whom the man imagined himself to be possessed.

With regard to this explanation, we shall not scruple to observe that it originated with our dissenting brethren; that there was a time when it would not have been esteemed exactly orthodox; and that even now it does not meet the general assent of our church establishment. The sub-

ject is treated in a similar way in Hewlett's Annotations.

Matthew ix. 23. *And when Jesus came into the ruler's house, and saw the minstrels, and the people making a noise.*

The presence of 'the minstrels, and the people making a noise,' upon this occasion, was in conformity with a custom of having musical performances, and *hired mourners*, at the house where any one lay dead. (Qu. Have we not the latter of these attendants, though *mute*?) It was formerly prevalent in every nation, and it is still usual in the east, to have noisy assemblages of persons to make lamentations over the departed, and to record their meritorious actions in song, before they are committed to the earth.

Of this custom Mr. G. presents several instances from the Scriptures of the Old Testament, from Josephus, Homer and Virgil, and from the accounts of modern travellers in China, and at Tripoli, adding in a note, that

In England it has never been customary to show such ostentatious honour to the dead, or to have public wailings and *artificial mourners*.

We have taken the liberty to distinguish by the Italic character the concluding words of this observation, and to suggest whether, in our own country, funeral rites and ceremonies are not as ostentatious as in those eastern climes. Pride, pomp, and the assumption of grief, are not confined to vocal performances, and the infliction of personal suffering. A train of fictitious or *artificial mourners*, clad in sable attire, and dressed out for the occasion by the *undertaker* of the procession, all of them rejoicing in their

hearts at this lucrative exercise of their profession, a pompous train of nodding plumes, and family and friendly mourning for many months afterwards, might be equally subject to the attack of rational animadversion. Does Mr. G. recollect the observations of Dr. Adam Clarke on this subject? By the Mosaic law, he says, that

God gave *seven days*, in some cases thirty, to mourning. Man in his own estimation ever wiser than the word of God, has added eleven whole months to the term; which nature herself pronounces to be absurd, because it is incapable of supporting grief for such a time; and thus, mourning is now, except in the first seven, or thirty days, a mere solemn *ill-conducted farce*; a *grave mimicry*, a vain show, that convicts itself of its own hypocrisy. Commentary on the Bible, Genesis l. 10.

The article on the crucifixion, quoted from the same author, Adam Clarke, is worthy of being repeated.

The cross was made of two beams, either crossing at the top like a T, or in the middle like an X. There was also a piece of wood which projected from the middle, on which the person sate, as on a sort of saddle, and by which the whole body was supported. The cross on which our Lord suffered was of the former kind, being thus represented in all old monuments, coins, and crosses. This punishment was the most dreadful of all others, both for the shame and the pain of it; and so scandalous, that it was inflicted as the last mark of detestation, upon the vilest of the people. It was the punishment of robbers and murderers, if they were slaves; but if they were free, it was thought too infamous a punishment for



such, let their crimes be what they might.

The body of the criminal was fastened to the upright beam by nailing or tying the feet to it, and on the transverse beam by nailing or sometimes tying the hands to it. As the hands and feet are the grand instruments of motion, they are provided with a greater quantity of nerves; and the nerves in those places are peculiarly sensible. Now as the nerves are the instruments of all sensation, wounds in the parts where they abound must be peculiarly painful, especially when inflicted with such rude instruments as large nails, forced through the places by the violence of a hammer, thus tearing asunder the nervous *fabrillæ*, delicate tendons, and small bones of those parts. This punishment will appear dreadful enough, when it is considered that the person was permitted to hang (the whole weight of his body being borne up by his nailed hands, and the projecting piece which passed between the thighs) till he perished through agony and lack of food. Some, we are informed, have lived three whole days in this state. It is true that in some cases there was a kind of mercy shown to the sufferers, by breaking the bones of their legs and thighs to pieces with a large hammer, in order to put them the sooner out of pain!

As this account was intended so minutely to detail the circumstances of a crucifixion, it might have been added, that while the cross lay on the ground, the criminal was fastened to it, and that both were elevated together.

On the following text from the gospel of St. Mark, ch. ii. v. 4:

*And when they could not come nigh unto him for the press, they uncovered the roof where he was; and when they had broken it up, they let down the bed where the sick of the palsy lay.*

Mr. G. observes, that

One commentator has explained it by saying that 'they opened the trap-door which used to be on the top of the roofed houses in Judea.' This, however, must be an erroneous conjecture, because doubtless the space about the trap-door was quite as much crowded as the rest of the room wherein Jesus was; and the difficulty of getting near him would have been the same.

This one commentator we believe is no less a person than the learned Zachary Pearce, formerly bishop of Rochester, who, defending the reality of this miracle against the attacks of Woolston, adopts the suggestion here objected to; and to which Mr. G. prefers the interpretation of Parkhurst, who supposes the people came from the terrace of a neighbouring house to the flat roof of that in which Jesus was, and having 'forced up as much both of the tiles and plaster, and of the boards on which they were laid, as was necessary for the purpose, let down the paralytic's mattress through the tiles or roof into the midst of the room before Jesus:' an operation which, besides its tediousness and difficulty, must, we think, have smothered all the company assembled in the room, and filled it with the materials of the irruption.

In his observation on *the cock-crowing*, we wonder that so acute a writer as Mr. G. should have omitted to inform his readers that, in fact, *the cock did not crow at all*. At the times when it was most usual for that animal to crow, notice of the hour was proclaimed

by the sound of a trumpet, which in common diction was called the cock-crowing. It is evident that these animals, even if kept for the purpose, might not crow at times sufficiently precise to note the hour for general information: but their usual periods, soon after midnight, and about three o'clock in the morning, having been observed, the time was announced by this artificial expedient.

From the Gospel of St. Luke we make the following selection. Ch. vii. 38:

*And stood at his feet behind him, weeping, and began to wash his feet with her tears.*

The relative position of Jesus and the woman, so as to enable the latter to perform the humble office of bathing the Messiah's feet with a flood of tears, while she could be said 'to stand behind him,' can only be explained by a reference to the manner in which the ancients, and particularly the orientals, took their meals. They reclined on couches, lying on one side, supporting the upper part of the body on the left elbow, and helping themselves from the table with the right hand only. As our Saviour therefore lay on the couch with his face towards the table, the woman stood at the back of the couch, and washed his feet, which, by the necessary bending of the knees, were turned outwards and behind him.

When there were many guests, the requisite number of couches, holding three persons each, were placed about the table, so as to leave each side open for the servants to arrange the dishes.

The position of the three persons on the couch was as follows. The feet of the first were disposed behind the back of the second; and the head of the second was opposite to the breast of the first. Hence the expressions, 'leaning

on his bosom,' and 'into,' or 'in his bosom.' The dignity or familiarity of the guests, one with another, was intimated by their places on the couch.

Mr. G. commences his observations on the Gospel of St. John, by defending him, his brother evangelists, and the apostles in general, from the usually admitted imputation of indigent poverty; and these are at least so ingeniously maintained as to deserve a copious extract.

Though John and his family were fishermen, yet it does not appear that their condition was mean or contemptible; and here will be no improper place to advance an opinion, that the apostles were not so poor and so low in the scale of society as has generally been asserted. It is true that they were not men of exalted rank, of affluence, nor great attainments; neither were they the reverse of these.

Of our Lord's twelve apostles, four were fishermen; viz. the brothers James and John, and the brothers Peter and Andrew. But this occupation, so ignoble in our own times, was not considered so in an age and country, where every man followed some employment, and was taught to gain a subsistence by some handicraft. The four persons of whom we are speaking were in partnership, had more than one vessel, (Luke v. 7.) and had 'hired servants' to assist them in their labours; (Mark i. 20.) they must therefore have been traders above the ordinary level of such people as are commonly called fishermen. We also learn of two of them, Peter and Andrew, that they more than once entertained Jesus, and the rest of his disciples, at their house in Capernaum, (See Matt. viii. 14. and ix. 1. Mark i. 29. and ii. 1. Luke v. 18.) and it is the received opinion that the holy brethren usually frequented this house of their's.



Moreover, an observation is put into the mouth of St. Peter, which, added to the above-mentioned particulars, argues very strongly that his circumstances were far from being indifferent. 'Behold, we have forsaken all, and followed thee!' What could this intimate but that he, and some of the others, had really made sacrifices of a worldly nature?

That the two brothers James and John were likewise in the enjoyment of competence, may be inferred from the well-known fact that John took the mother of Jesus to his own house, and there supported her at his own expense, after the crucifixion of the Messiah. (John xix. 27.)

There is no doubt that Matthew's situation in life approximated rather to wealth than to indigence. He was a collector of the customs before he was called to the apostolic office; and just before he left 'the receipt of customs' to follow Jesus, it is recorded that he made a great feast in his house, and there was a great company of publicans, and of others that sat down with them.' (Luke v. 20.) There could be no poverty here. And we have still farther evidence, that another of the disciples, though his name is not mentioned, moved in a respectable walk of life; for we read that he was an acquaintance of the high priest; that he was admitted into the palace of the high priest when others were excluded, and that he had sufficient influence to gain admission for Peter also. (John xviii. 15, 16.)

Thus we have grounds for contending that six out of the twelve were not men of that mean and abject condition which has been unnecessarily assigned to them: and we may be allowed to judge of the rest by these six. When Jesus was journeying through Samaria, we read that his disciples went into the city of Sychar to *buy* food, (John iv. 8.) which looks as if they were not in the

habit of subsisting by eleemosynary contributions.

When Jesus proposed to feed the five thousand, it was asked by the disciples, 'Shall we go and *buy* two hundred pennyworth of bread, and give them to eat?' (Mark vi. 37, and Luke ix. 13.) and when Mary poured the costly ointment upon Christ's head, the disciples murmured, and said that it ought rather to have been sold, and the amount given to the poor; upon which, our Saviour answered, 'Ye have the poor with you always, but me ye have not always.' (Matt. xxvi. 11.) What do we gather from these two transactions, but that the disciples, instead of being absolutely destitute and poor themselves, had it sometimes in their power to relieve the poor, and that their rank in society was not low, but mediocre only?

In his remark on the miraculous conversion of the water into wine, Mr. G. observes, that

It was not customary among the ancients for the master of the house, or the provider of the banquet, to preside at the table: but this office was either appointed by lot, or it was unanimously deputed to one of the party, who was distinguished by his wit, or his convivial talents. We find frequent mention of the 'Governor of the Feast,' in classic authors. We may turn to the book of Ecclesiasticus, and gather from thence that the custom had long been observed by the Jews also. 'If thou be made the ruler of the feast, lift not thyself up, but be among them as one of the rest. Take diligent care for them to sit down: and when thou hast done with thine office, take thy place, that thou mayest be merry with them, and receive a crown for thy well-ordering of the feast.' Ch. xxxii. 1, 2.

This explanation will account for the governor of the feast

knowing nothing of the quality of the wine until he had tasted it. It was the bridegroom, and not he, who provided the feast.

There is a latitude in the original word which our translators have rendered *well drunk*. It may be used in the sense of *drinking to excess*, or *drinking to cheerfulness*; and this has raised objections in the minds of some, who have attempted to argue from it that our Saviour was present at a meeting where conviviality was carried to intemperance. But the facts themselves prove the contrary, as every body knows who is acquainted with the classic authors. It was the express office of the ruler of the feast to keep order, as well as to furnish conversation, and subjects of amusement: he was to see that there should be *no excess*, that every thing should be conducted with sobriety and decency. This was so perfectly understood, that Horace has a passage to this effect: 'Whoever is appointed director of the feast, I shall still be tempted to drink intemperately, in the fulness of my heart, and out of joy at your return.' *Odes*, B. ii. O. v. 25. 28. Signifying that he should transgress the customary rule of preserving moderation, while the ruler of the feast presided. When there was no ruler of the feast, then the guests might drink as immoderately as they pleased; and hence the expression, 'To drink, with the cup for a President.' See Horace, *Satires*, ii. 123.

Thus the very fact of there being a 'governor of the feast,' implies that there was no intemperance at this marriage-feast.

With one more extract from this Gospel, relating to the Pool of Bethesda, ch. v. 4, we shall conclude our specimens of this ingenious and useful work.

Since this verse is wanting in some of the MSS., and several orthodox commentators have endeavoured to explain

away the miraculous qualities of the waters, it will not be considered too bold, if a conjecture of the same kind be here hazarded. It is not improbable that the sanative virtues of the pool of Bethesda were imaginary only; and the Evangelist may be supposed to have spoken of them (as mention is made of demoniacs in other places) not in attestation of an established fact, but of a prevailing superstition. In support of this opinion the reader may be reminded that St. John is the only Evangelist who details the matter; and that the Jewish historians, who were always very ready to relate any thing marvellous of Jerusalem, are silent on the subject. The common people may have attributed some virtue to the waters of the pool, and tradition may have handed down the particulars of some extraordinary cure performed by the use of them: but all that we are bound to believe is this, that a multitude of miserable objects were lying by the side of the water, under the expectation of deriving some benefit from the implied sanctity of the place; and that Jesus, selecting one out of these, wrought a miracle upon him, as recorded in the words of the sacred writer.

On the whole, this is a volume which it would be difficult for the best informed reader to open, without satisfaction or improvement. It condenses in a small compass the observations of the most learned and ingenious expositors, and in a form and style which must render it acceptable to that numerous class of readers, who wish for information without trouble or research, on subjects which may have frequently excited their curiosity, and perplexed their understandings. And it is embellished by quotations without reserve, from authors an-



cient and modern, prosaic and poetical, sacred and profane, wherever the subject admits such reference; and it is but mere justice to add, that the author has executed his task with a correctness of judgment of no ordinary description, and displayed unequivocal signs of extensive reading and happy recollection.

[Lon. C. Journal.]

THOUGHTS ON 1st SAMUEL, II. 30.

*"Them that honour me, I will honour."*

WHEN Eli was exalted to the Levitical priesthood, which was confirmed unto him and to his house for ever, he enjoyed the approbation of the Almighty; and had he acted in every respect as became his office, it would have been perpetuated in him. But he did not. He neglected to exercise a reasonable authority over his children; he did not approve of their sacrilegious practices and gross immoralities, or he would not have chided them for their conduct; but the method he adopted was too gentle; and discovered rather the heart of a father, than the authority of God's high priest. It was good that he did, when he reasoned with them on the impropriety of their doings; but he ought to have added to his reasonings a positive prohibition. As he did not, the Lord considered him as honouring his sons above him; and therefore, when he sent to warn him of the degradation and destruction of his house, he add-

ed, as if by way of explanation—"Them that honour me, I will honour." If we could thoroughly investigate all the proceedings of Jehovah, in the various dispensations of his extensive providence, we should find the smaller as well as the larger concerns of his mighty empire, all strictly consistent with this declaration. Individuals, families, and empires, in the management of their concerns, from first to last, may present a contrariety of principle, and a discordancy of motive, to our view. Some unlooked for accident may happen, sufficient to overrule their first intention, and frustrate all their purpose. But no unlooked for events can happen unto God; no second causes can frustrate his plan, and overturn his purpose. He sees the end from the beginning—he varies not. His dispensations may put on a different appearance; the privileges of the Israelites may run out into those of the Christian; the ministry of the Jewish temple may be changed for that of the Cross of Christ; the ceremonies of the law may give way to those of the gospel; and yet the Divine procedure be still the same.

If then the Divine Being honoured those who honoured him under the old dispensation, he does so under the new. But some will perhaps ask, when may it be said that we honour God? When we admit his absolute sovereignty over us, then we honour him. His right of sove-

reignty extends over all things, whether in heaven above, in the earth beneath, or in the waters that are under the earth; it is exercised alike unrestricted, over the highest archangel that stands before the Excellent Glory, and the meanest insect that moves upon our earth. It is seen in all the dispensations of his providence, and in every display of his grace; and many things within the compass of our observation, are so wrapt up in mystery, that we cannot account for them in any other way than by tracing them to the sovereignty of God. We cannot tell why, in the distributions of Divine Providence, one man is preferred to honour and another to dishonour; why one man is raised above the common level of mortals, by the amazing powers of his mind, while another seems almost to sink below it, from the want of common sense; why one man is a constant prey to pain and sickness, while another is nearly a stranger to both; why one man is cut off in the prime of life, and in the midst of usefulness, while another is spared till he becomes a burden to himself and to all around him; or why one man, endowed with large possessions, should be permitted to live as it were alone, and die without a successor, while another, very limited in his circumstances, is called upon to raise a family like a flock. These things, with many others, are so far beyond the reach of our comprehension, that

we are compelled to resolve them into the sovereignty of that Being who has a right to do whatever pleaseth him. Should we then be numbered among the poor, the tried, or the destitute, if we honour God, instead of murmuring and repining, we shall say, "It is the Lord, let him do what seemeth him good."

The ministry of the word is the great means in the hands of the Holy Spirit, of bringing men into a state of salvation; but hitherto the greater part of the human family have been strangers to it. Before the coming of the Messiah, but one nation under heaven enjoyed, to any considerable extent, the privilege of the written word. Since that period, though the commission has been, to preach the gospel to every creature, as yet a large portion of our race has never heard the glad tidings of salvation, while multitudes of those, who attend from sabbath to sabbath, the preaching of the Cross, have never had the word applied to their hearts. These are difficulties we can no more account for than we can those seeming preferences in Divine Providence. We cannot tell why the children of Israel were suffered to enjoy the privilege of the written word, while the rest of the nations were not indulged with it. Neither can we understand why the blessings of the gospel are extended unto us, while so many others, who, for aught we know, deserve them equally with ourselves,



should be allowed to remain ignorant of God, and of Jesus Christ whom he has sent. And we are as much at a loss to tell why these truths should be applied to any of our hearts, giving us the knowledge of God in the face of Jesus Christ, while so many of our acquaintances are left in the gall of bitterness, and in the bonds of iniquity. These mysteries will be revealed in due time: then every part of Jehovah's plan will appear just and holy; and though it will discover the most absolute sovereignty, it will be seen to have been exercised in so consistent and reasonable a manner, as to prevent even the shadow of an objection being brought against it. But in the present state of things, we must satisfy our minds by considering, that, as the potter hath power over the clay, to make one vessel to honour and another to dishonour, so he who is our Creator and our God, has a right over us. And, if we honour God, we dare not derogate from his authority, and presumptuously ask, "What doest thou?" When we thus unreservedly admit the sovereignty of God, we honour him; we make him superior to every thing; we place him on the throne of the universe, and leave him there without a rival.

But if God is a sovereign, he ought to be obeyed; and if we honour him we shall not only admit his authority, but willingly submit unto it; unless we do this, we only place the crown

upon his head, while we attempt to wrest the sceptre from his hands. Whatever the Almighty requires of us, that we are bound to render unto him; all his commands have an equal claim on our serious attention. None must be subjugated to our jurisdiction, nor altered to suit our convenience. They must all be received, both in matter and form, or we detract from the Divine authority.

The carnal heart, ever fruitful of evil, will always stand ready to furnish a thousand objections against the strict requirements of heaven. It will marshal the habits, the gratifications, the prejudices, the honours, and the interests of this world, in formidable array against them; or it will bring these things to our assistance when we are desirous of learning our duty, and thereby perplex and distress us; and instead of honouring God, we are often in danger of becoming a prey to the vanity of our own minds, and the fickleness of a vain world. How often is it that men in their closets, when alone with their God, understand their duty, and almost determine to discharge it; who, when they issue from their cloister, and mingle again with the world, are so overcome by the fashion of the times, the prejudices of the age, or the honour that cometh from men, as to falter, hesitate, and recede. Happy is that man who, by the assistance of Divine grace, can rise superior to second causes,

and determine, at all hazards, to discharge his duty; for he shall have cause to say, "It is better to fall into the hands of God, than into the hands of men."

When any determine on obeying the Divine commands, they must not expect to meet with universal approbation. The cold and the lukewarm, the accommodating and the formal, will require them to give way in some things, while the openly profligate will require them to give way in all.

In some instances they need not be surprised if an unrighteous neighbour, an ungodly father, or an unholy partner, should prove a hinderance to the discharge of their duty. Such things have occurred. Men have refused to enter into the kingdom of heaven themselves, and have done all in their power to hinder others also. Every good man will tremble for such a neighbour, for such a father, for such a partner; knowing that unless he repent of his unrighteous doings, he is in danger of being numbered among the greatest enemies both of God and man. But some who have met with opposition from such quarters, have nevertheless braved all the dangers, and like spiritual heroes, have gone forth with as much composure as Daniel went into the lion's den, or the three Hebrews into the fiery furnace. And in so doing it may be said of them, that they left father and mother, wife and children, houses and lands; and they may rest as-

sured that they shall not lose their reward, for God has said, "Them that honour me, I will honour."

#### BIBLICAL CRITICISM.

*And it came to pass—that the disciples were called Christians first in Antioch. Acts xi. 26.*

THIS verse is connected with circumstances of a peculiar and important nature, that ought to be developed. Did the disciples call themselves Christians? or did their enemies give them the name, in order to stigmatize them as the followers of a crucified malefactor? The original is free from this ambiguity. Ἐγένετο χρηματίζειν πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς.

The exact sense of this passage depends on the difference of meaning between χρηματίζω, the active voice, and χρηματίζομαι, the middle or passive, as the former signifies 'to engage in business, to negotiate, in behalf of others,' see Thucyd. v. 5. Polyb. iv. 27. the latter 'to engage in business, on my own account, collect wealth for myself;' thus κεχρηματισμένος means 'enriched,' Cyropæd. iii. 3, 4. Now as the persons most engaged in the business of others were ministers of religion, or magistrates and officers in the state, χρηματίζω, in the active voice, is peculiarly applicable to them, and hence signifies 'to give an answer,' as an oracle when consulted, or to pass a decree, as the senate and people when a motion



was made. This sense it bears in Xenophon's account of the Athenian Polity, iii. 1. and Demosth. p. 285. 1. The passive of this, *χηματίζομαι*, means 'to receive an answer, to be informed, warned, or apprized;' see Acts x. 22. Heb. viii. 5. Here then we come to the meaning of the sacred writer. His words are to this effect: 'It happened that the council or government at Antioch decreed the disciples as Christians—held them forth—stigmatized them, by a public edict, under the name of Christians.' Had the name originated with the disciples themselves, the Greek then would have been, not *χηματίζομαι*, but *χηματίσασθαι*, 'and it came to pass that the disciples assumed to themselves the name of Christians, or called themselves Christians.'

If the followers of Christ were thus designated with hostile views, it must have been to distinguish them from those Jews who were enemies to Christ and his Gospel: and is it likely that the government should enter into the disputes of the Jews, and side with one party against the other, while they equally despised both? In order to answer this question, I must here state what Luke has said in relation to this subject. 'Now they that were scattered abroad, upon the persecution that arose about Stephen, travelled as far as Phœnice, and Cyprus, and Antioch, speaking the word to none but to the Jews only. And some of them were men of Cyprus

and Cyrene, who, when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them; and a great number believed and turned unto the Lord.' Acts xi. 20. This same event is thus briefly related by Josephus in the seventh book of the Jewish War, c. iii. 3. 'The Jews at Antioch were continually bringing over a great multitude of the Greeks to their worship, and making them a part of themselves.' The historian then presently adds: 'Then a certain man named Antiochus, who was one of the Jews, and held by them in high estimation, principally on account of his father, for his father was a ruler of the Jews at Antioch, after having assembled the people, came to the theatre, and charged his own father and others with the design of burning the city in one night; and he delivered up to them certain foreign Jews as accomplices in this conspiracy.' These foreign Jews are said by Luke to have been men of Cyprus and Cyrene, who came to Antioch to preach the gospel.

Here we see the city of Antioch thrown into alarm and confusion by a violent dispute between the Jews. The inhabitants are assembled, a council is held, and Antiochus, a man in high estimation, charges the followers of Christ, among whom was his own father, with the diabolical design of setting fire to the city. By this means he ingratiates himself and his party with the people of An-

Antioch, and causes a decree to pass, branding their adversaries as incendiaries, and the followers of a crucified malefactor.

The pretence which Antiochus had for this cruel accusation, though not specified by Josephus, was probably the following: Jesus had foretold the destruction of Jerusalem, or more generally, that of *Antichrist*. The believers had no doubt of our Lord's prediction before they saw it accomplished. But it appears that some of them interpreted his language with an undue latitude, as implying the destruction by fire, not only of Jerusalem, but also of Rome, and the other great cities of the empire. 'The Sibyl,' says Lactantius, 'expressly declares Rome is to perish. Hystaspes also has recorded his wonderful dream, in which is represented a youth predicting that the Roman empire, and even the Roman name, would be erased from the world.' This opinion must have been held from the time in which Christ predicted the downfall of the Jewish state; and the actual accomplishment of that event gave it fresh strength and prevalence. The mistaken hopes of some among the believers might have led to the promulgation of it at Antioch; and thus it gave birth to the villanous accusation of Antiochus, not only against his innocent countrymen, but even against his own father, whose rank and virtues had procured him authority and consequence. This is a remarkable instance of

the great enmity which the stubborn Jews cherished against such of their brethren as embraced the religion of Jesus, and strikingly illustrates the truth of his words, that he came to divide the father against the son, and the son against the father. It ought not to be omitted, that a very few years after this a similar event took place at Rome. Nero, it is well known, set fire to the city, and pointed to the Christians as authors of the crime. The accusation was plausible. That monster knew the sentiments of the early believers respecting the approaching conflagration of the capital: he set it on fire, and said that the followers of Christ did so to fulfil their own prediction. The imputation, first at Antioch, and then again at Rome, remote as these places were from each other, points to some one common cause, peculiar to the Christians, and serves to show that cause to be what I have here explained. It proves, at the same time, in opposition to Gibbon, the notoriety and prevalence of the Christian religion, even at this early period.

It is observable from the New Testament, that the followers of Christ among the Jews, never assumed the name of Christians. Neither the apostle Paul, nor Peter, nor James, nor John, ever addressed the converts under this appellation. The reason is obvious. It was a term of reproach: it was a term invented by their enemies to brand them as heretics and incendiaries,



The same reason induced Philo and Josephus, who were Jews, and contemporary with the apostles, to decline the use of the words *Christians* and *Christianity*, though in their voluminous writings they are historians and advocates of the Christians and their cause. In the ear of a Jew, Christianity sounded a frightful heresy. But these great and wise men considered it as the religion of Moses and the prophets, refined and sublimated by Jesus Christ. They speak of it therefore under those terms by which they designate the religion of their forefathers. In the above passage the Jewish historian calls it 'the worship' of the Jews, thus setting aside the charge of heresy implied in Christianity. The description of the preachers, as Jews, when bringing over the Greeks to their faith, is also levelled against the odious distinction inculcated by the title of Christians: and holds up without an epithet Antiochus, seemingly the principal author of that name, as a monster and villain to the end of time.

REVIEW

*Of the Palestine Mission, with some historical facts relative to Western Asia.*

N<sup>o</sup>. IV.

AFTER Mr. Parsons had returned from Jerusalem, and joined at Smyrna his companion in labours, Mr. Fisk, he found his health rapidly declining. The winter air proved too humid and

chilly for his feeble frame, and his physician strongly recommended a sea voyage, and a change for a milder climate. This consideration, in connexion with others, induced both him and Mr. Fisk to determine on a voyage to Alexandria in Egypt. They accordingly sailed, and arrived there in the month of January 1822. They had entertained the hope that they should be at Jerusalem at Easter, and then pass the summer on Mount Lebanon. But Providence disappointed their hopes. The constitution of Mr. Parsons had, by repeated attacks of bilious disorders, been greatly impaired, and he remained still weak. On the 8th of February his disease returned, and on the 11th, as Mr. Fisk stood by his bed, "his pulse ceased to beat; his soul took its immortal flight." Thus, on a sudden, was a faithful missionary deprived of his true yoke-fellow, and the cause of God of an amiable and zealous servant.

On the 2d of January, the Rev. Daniel Temple had sailed from Boston to Malta, in order to join this mission. With him was sent a printing press, which had been procured for the benefit of this mission, by a few benevolent individuals in the United States. He arrived at Malta on the 22d of February, where he was cordially received by Dr. Naudi and the Rev. Mr. Wilson, with whom he very soon commenced the study of the Italian and Romaic languages. He was soon after join-

ed by Mr. Fisk from Alexandria, when they united their efforts to get the printing press into operation, as soon as the Greek types arrived from Paris.

Malta lies in the Mediterranean sea, south of Sicily, between the 35th and 36th degrees of North latitude. On this island, Paul the Apostle was shipwrecked, and here he shook from his hand the venomous viper. From the year 1190 to 1525, Malta was subject to the Sicilian kings. At the latter date, Charles V. gave it to the Knights of Rhodes, since known as the Knights of Malta. In 1530, this grant was ratified by the Pope. The order bound themselves to maintain a constant warfare against the Turks, and all corsairs who infested the neighbouring seas. To assist the knights in extirpating these freebooters, most of the civilized nations of Europe paid them an annual tribute, by which, and by other means, they became immensely opulent. They held the island until 1798, when the Grand Master treacherously delivered it to the French, under the command of Bonaparte. Two years after, the government was overturned, the order dispersed, and the island plundered of property to a large amount. The British soon after blockaded the island, and besieged the strong places, which surrendered in 1800. It has since been retained in their possession, and was confirmed to them by the treaty of 1814. But, though it was stripped of much

wealth, and greatly despoiled of its ancient grandeur, yet some specimens still remain, which bespeak the former opulence and magnificence of the knights. The population of the island is about 100,000. Valetta is the capital, with a population of 20,000. The Governor's Palace, the church of St. John, *Citta di Vecchia*, or Old City, and the Catacombs, are great curiosities. The soil is very productive, and almost the whole island is in a high state of cultivation. The language spoken by the higher classes of society is Italian; and by the lower, corrupt Arabic. Here are found religious people of almost all denominations. This central situation, so near Europe, Asia, and Africa, is now likely to become the focus of religious intelligence from three quarters of the globe, and the point whence evangelical labourers shall proceed into all the surrounding regions.

On the 9th of December last, the Rev. William Goodell and the Rev. Isaac Bird, with their wives, sailed from New-York, to join Messrs. Fisk and Temple at Malta, where they arrived on the 21st of January. Mr. King, who had been resident for a year in France, had arrived, and the printing press was in operation. Four different tracts had been printed and circulated.

By the last accounts, Messrs. Fisk and King, in company with Mr. Wolff from the London Missionary Society, were in Egypt on their way to Syria.



The prospects of this mission are at present peculiarly flattering; and though the progress of good designs may here be un-

commonly slow at first, yet there is good reason to believe that their ultimate success will be great and joyful.

## MISSIONARY INTELLIGENCE.

### FOREIGN.

#### CALCUTTA.

*Letter from the Baptist Missionaries at Calcutta, dated September 26, 1822.*

DEAR BRETHREN—It would give us pleasure at all times when we write to you, to communicate something of a pleasing nature; because we know that, "as cold water is to a thirsty soul, so is good news from a far country." But you are too well acquainted with the changes of life, and the versatility of human affairs, to expect that such news can always be sent, if facts are stated correctly. As we are in a dying world, we must expect to see or hear of the death of those, whom we, from the ties of nature, friendship, or grace, most of all desire to live. It devolves upon us in this letter to make known to you the truly afflictive dispensation of Divine Providence which we have experienced in the deaths of our dear brethren, Harle and Anunda. In their life time they were intimately connected together in presenting the unsearchable riches of divine grace to the heathen; they were not long separated from each other by death; and they are now in the presence of the Lord, enjoying the fruit of their labours. Though their loss will be severely felt in this part of the vineyard, yet the firm conviction which we have, from their conversation while living, and from the happy manner in which they died, that they are now present with the Lord, reconciles us to the bereavement, and permits us

not to sorrow as those that have no hope.

Brother Harle was born and brought up in the county of Northumberland. He possessed a remarkably strong constitution, and from his youth to the sickness which terminated his life, scarcely knew what it was to feel pain or disease: as to strength of body, therefore, he bid much fairer for usefulness among the natives, than any of us whom he has left behind.

Added to strength of body, he possessed vigour of mind. Corporeal strength, without mental qualifications, can do little in missionary work. He, however, had acquired such a knowledge of the natives, of their modes of thinking on religious subjects, and of their language, as qualified him in an eminent degree to hold forth among them the word of life; and from that part of his journal which is just published in our last Report, you will see how faithfully he was enabled to employ these talents for the glory of his Redeemer. But something more than a good constitution and an active mind is necessary to complete the missionary character—we mean personal religion; and of this he was possessed in no inconsiderable degree. Before he was brought to the knowledge of the truth, he went to great excesses in vice; but after his conversion, which took place in 1813, those powers which had previously been devoted to sin, became proportionably active in the pursuit of better things. His neighbours, and all who knew him, marked the change.

Having now formed something like a correct estimate of the value of his own soul, it was not long before he began to feel for the eternal salvation of others, particularly for the heathen, whom he daily saw in so degraded and miserable a situation. In the year 1816, he commenced his missionary labours, and from that period to the time of his death maintained a conduct that was irreproachable, both in the church and in the world. From the time we were more particularly acquainted with him, owing to the change which took place in his views on the subject of baptism, we found him to be an affectionate friend, a pious Christian, and an active missionary.

The graces which shone most resplendently in his character, were, his humility, his devotion, and his zeal. On all occasions he expressed how little he thought of his own gifts and graces; he seemed thoroughly to have learned that hard lesson taught by the apostle: "Let each esteem others better than himself." At our prayer meetings for several months previous to his death, a remarkable strain of devotion was apparent to all in his supplications. He had a correct and extensive knowledge of the Divine word, so that whatever may be said in some cases, it certainly could not be said in his, that ignorance was the mother of devotion. The scriptures, which he daily read, he exemplified in his daily conduct; and wherever he was seen, whether in his family, among his friends, or among the heathen, all who knew him could say—There is a man of God! His zeal was particularly manifested on behalf of the heathen; he went and dwelt in the midst of them for several years, in a small cottage, that he might acquire their language more accurately, and be thus better capacitated to do good to their immortal souls; and when he had acquired this useful knowledge, he did not hide it in a napkin. His addresses to the natives were peculiarly animated

and impressive. His zeal, however, did not lead him to be angry or passionate; when the baser sort contradicted and opposed, he did not return railing for railing; but contrariwise, blessing. He used frequently to observe, that the sword of the Spirit, when whetted with the oil of love, would cut much better; and in this part of his conduct he remarkably exemplified the advice which the apostle gave to his beloved son Timothy; 2 Tim. ii. 5. He was ill for a considerable time, and throughout the whole manifested much heavenly mindedness and resignation to the will of God. At one time we had great hopes of his restoration to health; he was fast recovering from the first attack of the fever, and was so well as to come and join with us in celebrating the love of our dying Saviour; and little did we then think, that before the return of another of these happy seasons he would be sitting down at our Father's board above. However, it appears from the exertion he made this evening, that he suffered a relapse, and after that several others, so that by degrees his strength became exhausted, and his frame emaciated, till at length "he fell asleep in Jesus." The last words he was heard to utter were—"All is well! All is well!" An end so peaceful and so tranquil cannot but remind us of the declaration of the royal prophet, "Mark the perfect man, and behold the upright; for the end of that man is peace!"

After the death of brother Harle, we thought it desirable that Anunda should remove from Howrah to Calcutta, that he might have some one to look after him, and instruct him, as he had not long begun to exercise in the ministry. We accordingly began to build him a small house on the Circular Road; in the mean time he lived with Kasee, a native brother, whose house is adjoining to one of our native places of worship in Bow Bazar. His death was so sudden that it filled us with consterna-



tion. On Friday evening he was quite well, and preached at Coringah, about a mile from his residence; he returned, supped, and retired to rest as usual; about three o'clock in the morning he was seized with the cholera morbus, and by nine o'clock he was a dead man. And thus was snatched from us, as in a moment, the most promising young Brahmun we have ever seen in this country. The disease of which he died is an awful one; in six hours he was so much reduced by it, that you would have supposed he had been seriously ill for six months. It affects Europeans as well as natives; the archdeacon of Calcutta died of it lately in about the same space of time. It was singular that about this time also poor old Krishnoo died; and thus the first and last of the native converts in this country finished their course nearly together. Krishnoo, like Anunda, died in the full hope of eternal life. Anunda was buried in the burying ground belonging to the establishment—for we have no burying ground of our own—and his funeral was attended by a number of Christian friends, European and native. Before his body was removed for interment, Panchoo delivered over him a very impressive and affecting oration. Panchoo was the means of first awakening his mind; when he spoke of him it was in a very melting strain, and the tears streamed down his cheeks all the time he spoke. A very large congregation of natives were present on the occasion, and it was easy to perceive from their profound silence and great attention, that they were deeply impressed with this novel scene. Panchoo gave them an account of his first meeting with him—how he was treated by his friends on his becoming serious, and confined by them for three months, that he might not come near the missionaries—how he escaped, and resolved at all hazards to embrace the gospel—the great progress he had made in Christian knowledge—the faithful manner in which he

had warned them to flee from idolatry, and that he would do it now no more, but be a swift witness against them if they continued in it. He stated what he had frequently heard him say of the imposture and knavery of the Brahmunical system, which was contrived only to cherish the pride and indolence of one class, at the expense and destruction of all the rest. He noticed his death, how sudden it was; that at that time the day before, he was quite well, and preaching the gospel; and also how happy it was that he died with the name of Christ upon his tongue, in the act of prayer, without a sigh or groan, in the arms of one of his brethren. He then concluded by a most solemn appeal to their consciences, assuring them that there was no Saviour but Christ, and no religion besides the Christian, that could thus destroy the fear of death, and conduct the soul to immortal life. When we think of the little time in which this address was prepared, we are surprised; when we recollect the peculiar pathos with which it was delivered, we are still affected; and when we dwell on the solemn visitation that called it forth, we are deeply afflicted.

[Though we cannot but participate in the feelings our brethren have expressed in the conclusion of this extract, yet we would remember that, however valuable human instruments may be, their great Master can do without them. His purposes shall not fail, nor their accomplishment be impeded, even by events of this nature; for *his counsel shall stand, and he will do all his pleasure*. It is a gratifying thought, also, that means are now in operation for providing a supply of well informed, efficient native labourers, such as were unknown in the earlier days of the mission. Five students, we are informed, are already educating with this view, under the direction of Mr. Ward, in the College at Serampore, and it is likely that the number will soon be augmented. At Calcutta also, several young

men, who are prevented by circumstances from availing themselves of the advantages of the College, are receiving instruction from Mr. Yates. A conviction of the vast importance of obtaining humble, pious, active, disinterested, well-informed, native ministers, will, we hope, lead the friends of the Society earnestly to pray that the Divine blessing may rest upon these efforts to accomplish that object.]

JAMAICA.

*Letter from the Rev. Mr. Knibb, dated Kingston, March 18, 1823.*

THE object of my writing to you at this time, is to inform you, that the place of my destination is fixed. After much deliberation respecting the path of duty, connected I trust with earnest prayer for Divine direction, it is thought advisable that I should remain at Kingston. Manchineel is certainly a very important station, and I was anxious to go there if it appeared my duty; still I think that Kingston, notwithstanding there are two missionaries besides myself, is equally so. In this debilitating climate ministers are frequently laid aside by sickness; and a short time before I arrived, both Mr. Coultart and Mr. Tinson were unable to preach; consequently, both places of worship were closed. The church to which I belong, you are aware, is very large, containing about 2700 members, a great number of whom reside in the country. How important that they should be occasionally visited. Out of so large a number there is much sickness, and frequent deaths, and it is very desirable to visit them in their sickness. These, and various other duties belonging to the church, you will perceive, are too numerous for one individual properly to discharge. The rising generation will engage my chief attention; still there will be many difficulties to overcome. The above considerations and various others, have reconciled my

mind to staying at Kingston. One of the black preachers, who has been on the island many years, has prejudiced many of our old people against instruction, telling them that the word of God declares that the "letter killeth!" No Roman priest could feel more incensed at seeing his people with a Bible than the person I refer to. I intend also to commence an adult school, to instruct as many of our members as wish to be instructed; and I am happy to add, that some of them have promised to attend. I have also a large company every Wednesday evening, that meet together to learn to sing; some of the females make good progress.

You have perhaps been informed that we have opened a house at Port Royal, about five miles from Kingston, on the opposite side of the harbour. The place is much too small to accommodate those who wish to attend. In order to accommodate more, Mr. C. has just purchased a large house, in an excellent situation, built five years ago, and then cost £1500. He has obtained it for £1000 currency, or rather more than £600 sterling. It will hold more than 400 people, quite as many as we can expect to attend. It is built in such a manner that it could easily be enlarged at a trifling expense. About £350 remains of the debt of our new chapel, which we expect will be paid in less than two months. Port Royal is a very wicked place. A short time ago it could vie with Sodom and Gomorrah in wickedness. Once it was wholly swallowed up by an earthquake; and in 1811 almost the whole town was consumed by fire. It will afford sincere pleasure to the friends of the Saviour, to learn that to these people the gospel is now preached. Twenty-one persons are received as candidates for baptism. It is a pleasant trip for us in a canoe, and we have reason to hope it will be highly conducive to our health. The people pay all expenses. This is Mr. Coultart's plan, wherever it can be ac-



completed. Oh, that it would please God to raise up many like him!

# DOMESTIC.

Letter from the Rev. Isaac McCoy, at the Carey Station, to the Agent of the General Convention, dated May 21, 1823.

DEAR BROTHER—Your favour from Washington, of Feb. 14th, was duly received. I hope you will pardon me for delaying an answer until now, as my engagements have been such as to oblige me to beg similar indulgence from many correspondents, to whom it is a privilege to write, if not a duty. In this case it is both.

I have already given you a hasty description of the site of the mission, improvements, &c. That you may form a more correct idea of what other buildings are immediately required at this station, I beg leave to remind you that we have put up three hewed log cabins for dwellings, and a kitchen, the whole forming a row 96 feet long and 20 feet wide, raised high enough to admit of lodgings on the second floor. Also a hewed log school house, 20 feet by 26, a blacksmith's shop, 18 feet by 24, and a meat house, 14 feet square. Materials are prepared for the erection of a dwelling for the boys, 20 feet by 26. To these buildings we have as yet only temporary clay chimnies. We wish to make chimnies the ensuing fall to all the houses that we shall have erected, that require them. The whole cost of which will probably amount to \$ 500

For the female department of the school, we propose erecting a hewed log cabin, 20 feet by 30, with first and second floors, the probable cost of which will be

A dining room, 18 feet by 32, - 150  
A store, or warehouse, 20 by 22, 120  
Another dwelling for missionaries, 20 feet square, - 150  
A house for an interpreter, 20

feet by 24, divided into two rooms, with a cellar below, - \$200  
A house 20 feet by 22, to answer the double purpose of a council house, and of a lodging place for transient Indian visitors, - 180  
A mill is indispensable; for want of a suitable stream of water, we must build one to operate by horse or ox power, probable cost - 400

Total \$1,950

Of these buildings, the mission is in pressing and immediate want; besides other buildings of less note.

We have partly completed the preparation of a field in a prairie, of 50 acres, 36 of which we expect to plant in corn this season. We have a garden of 2 acres, a pasture of 4½ acres, and expect shortly to inclose another pasture of 25 acres.

The blacksmith is constantly employed; indeed the work of the Indians is more than one smith can perform.

We have 40 Indian youth, 28 boys and 12 girls, actually here, who spend part of the time in the school, and part in labouring on the farm and in the house. Their improvement in each department equals all reasonable expectation. The school is conducted by our worthy brother Johnson Lykins. The neighbouring Indians are very friendly, and well pleased with the formation of the establishment. The attention which they in general give to our counsel, encourages us to hope that they will be persuaded to improve their lands, and adopt civilized habits.

The school may be increased at pleasure; and were it not for want of the necessary buildings, and of the means of subsistence, &c. the whole business might be extended to any desirable bounds.

Ours are the first attempts that have been made to civilize these people, who had previously made no advances

towards a change of habits. I entreat therefore, that at this incipient, yet promising state of affairs, you will solicit the hoped for patronage of government, and of the community at large.

You will recollect that the erection of some of the buildings has been under the stipulation of the treaty of Chicago, by which the Putowatomies gave a mile square of land for education purposes, and government agreed to place thereon for the benefit of the former, a teacher and blacksmith. It therefore becomes essential to the extension and prosperity of the establishment, that the General Convention be permitted by the President of the United States to locate their mission on this section of land, and to connect with the improvements allowed the teacher and blacksmith, all necessary improvements for a mission establishment upon an extensive scale.

This course cannot fail to receive the decided approbation of the President; because, 1st, it would be meeting the expectation of the Indians, which was created at the treaty; and, 2d, it would be the means of rendering effective the funds appropriated by government, under the stipulation of the treaty of Chicago, for the support of teacher, blacksmith, &c.

I am happy in being able to say, that a disposition favourable to Indian reform, continues to be manifested by repeated acts of benevolence towards the mission. Hon. Jesse L. Holman has forwarded \$10 from the Aurora Missionary Society, Indiana, and \$3 from the Female Society of the same place.

Rev. Corbly Martin, who has laboured for us as agent since the 25th December, chiefly in the upper counties of Kentucky, has been astonishingly successful. Bills of but small amount of his collections reached us in time to be embodied in our general statement of accounts to the Board of Missions this year. Brother Martin is a pious, devoted, and industrious minister, system-

atic in business, in whom we place entire confidence. A faithful account, therefore, of every item he shall have collected, may be expected as early as the nature of things will admit. His large drove of sheep, 120, collected chiefly in Mason county, Kentucky, reached this with a loss smaller than could have been expected, especially considering the inclemency of the season. A few died on the way, and others that tired, were disposed of to advantage, in defraying expense, &c. Not one has been lost since they reached the establishment, and we have now 105, thriving and doing well, having lately yielded their fleeces for the convenience of the needy children of the woods. A thought occurs—Nature will present those useful animals with a garment for the succeeding winter, equivalent to what they lately wore; and God will as certainly remunerate the liberal souls who commiserated the sufferings of the needy, with not only an equivalent, but more.

I live 100 miles from a post office; it may therefore be some considerable time before you receive this. Please direct communications by way of Fort Wayne, as formerly.

*Letter from the Rev. Mr. McCoy to the Agent of the General Convention, dated Carey, June 25, 1823.*

DEAR BROTHER—I should do violence to my own feelings, as well as withhold from you a singular pleasure, were I not to inform you that, on the 15th instant, we had the happiness of receiving 121 head of cattle, driven hither by Rev. John H. Ficklin, of Scott county, Kentucky. These cattle were collected in a few of the upper counties of Kentucky, in a short time, by Rev. Corbly Martin.

The drove, when it started from Kentucky, consisted of upwards of 200. They were driven to Fort Wayne with as little loss as could have been expect-



ed; where a part of the drove, which were most fatigued by driving, were left to recruit, and to be brought on at another time.

Such a valuable acquisition of property, so much needed, could not fail to impart to us new spirits, lasting encouragement, heart-felt thankfulness to God, and unfeigned gratitude to our generous friends in Kentucky. Our red wild boys leaped as though they believed they were in the land that flowed with milk, and abounded in beef, even if honey were scarce. But nothing was more delighting than to see with what spirit the boys commenced making ox-yokes, in order to bring into actual service the gifts which they had received.

I believe I have already informed you that we received the last spring about 120 sheep, from the upper counties of Kentucky, collected chiefly by brother Martin. Hence you discover, my dear brother, that the liberality of those parts has stocked this station plentifully with sheep and cattle. Brother Mar-

tin will next turn his attention to the collecting of a drove of hogs.

Our school prospers, and all our business advances pleasantly. Our greatest difficulties of late, have arisen from a want of bread. Having been disappointed in a contract we had made for flour, &c. which was to come by way of the lake, and by the loss sustained by the capsizing of two periogues, which were bringing us provisions, &c. down the Elksheart and St. Joseph rivers, we were so straitened for want of bread, that we ate none, in a manner, for upwards of three weeks. This circumstance affected the health of many of the white part of our family, so that I began to feel seriously alarmed. But our Heavenly Father beheld us all the while. He permitted us to realize our dependence on him; then opened his hand, and gave us bread, by the return of a wagon from Fort Wayne, which we had sent thither in haste for flour. Our healths are restored, and our situation is pleasant.

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## MISCELLANEOUS.

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*Letter to the Treasurer of the General Convention, dated Hudson, New York, April 16, 1823.*

I HAVE the pleasure of transmitting to you, as Treasurer of the Baptist Board of Missions, \$40, the proceeds of the combined exertions of a "Juvenile Missionary Society," existing in our Sabbath school, and a "Sewing Society," sustained by the industry of the female scholars; for the purpose of educating two Cherokee boys, in the school under the superintendence of the Rev. Mr. Roberts, at the Valley Towns missionary station. We request that the names of Benjamin Stanton, and Howard Malcom, be conferred on the individuals selected.

That no unexpected providence may interrupt the education of these Indian youths, we advance sufficient for two years' tuition; and shall continue to defray the expense, so long as it is considered requisite to continue them in the school.

I also send 31 of the Philadelphia Sunday school premium books, and 17 Sunday school hymn books and catechisms, purchased by the same children, with the tickets they received for recitations. The premium books, they design as the commencement of a library, to appertain to the school; and the hymn books and catechisms to be distributed as rewards among the scholars.

We hope that our next remittances

of money and books, by their greater importance, may be adapted for the accomplishment of more extensive good.

On behalf of the Society,

LYDIA M. MALCOM, *Directress*.

*Letter to the Treasurer of the General Convention, dated Hartford, Connecticut, July 15, 1823.*

PURSUANT to the direction of our esteemed brother Staughton, of Philadelphia, I enclose thirty dollars, the first annual donation of an esteemed saint, who regards the precept of the humble Saviour, "let not thy left hand know what thy right hand doeth."

It is the intention of the donor to continue to forward the same sum annually for three or four years, (and to make provision for the same benevolent purpose by will, in case of mortality,) for the particular design of aiding the instruction and support of an Indian female child, to be placed under the immediate superintendence, and committed to the pious charge, of our dear brother Roberts, at the Valley Towns. It is requested that the name of Elizabeth Greene be given to the child. This act of Christian charity, which it is desired may be accepted as a token of love to our blessed Lord Jesus, is accompanied with our fervent prayers for that blessing to crown this and all the sincere efforts of his dear children to promote his divine glory, without which all our expectations must perish. May it be our blessedness, dear sir, to bear some humble part here in advancing our dear Lord's praise, and not be ashamed at his coming.

Your unworthy brother in Jesus,

HENRY GREW.

#### TRANSACTIONS OF THE BOARD OF MANAGERS.

*At a late meeting of the Board of Managers of the General Convention, the following Resolutions were adopted.*

"Resolved, unanimously. That the Rev. Corbly Martin, who has for some

time been engaged successfully in efforts to advance the welfare of the Fort Wayne and Carey Stations, and in whom the Board place full confidence, be appointed, and he is hereby appointed, an agent of this Board, and requested to continue his useful labours in favour of the Carey Station, and in every suitable way to endeavour to promote the objects of the General Convention.

"Resolved, unanimously, That the thanks of this Board be presented to the Rev. Corbly Martin, for his assiduous exertions in procuring needful supplies for the Fort Wayne and Carey Stations."

"Mr. Henry Grew, of Hartford, Ct. having communicated to the Treasurer of the Board thirty dollars from an unknown friend, from whom the same amount may be expected annually for several years, with a request that an Indian female child may be selected and placed under the care of the Rev. Mr. Roberts at the Valley Towns, to be named Elizabeth Greene, and educated, it was,

"Resolved, That the Rev. Mr. Roberts, at the Valley Towns, be instructed to select a promising female child, give her the name of Elizabeth Greene, and take special care of her education.

"Resolved, That Mr. Henry Grew, of Hartford, Ct. be requested to present the thanks of this Board to their unknown friend, for the liberal provision made for the support of a female Indian child at the Valley Towns Mission School."

"Mrs. Lydia M. Malcom of Hudson, N. Y. on behalf of a "Juvenile Missionary Society" existing in the Sabbath School, and a "Sewing Society," sustained by the industry of the female scholars; having transmitted, besides Hymn books, Catechisms, &c., forty dollars to the Treasurer of the Board, appropriated to the educating of two Cherokee boys at the Valley Towns Mission School, with a request that the



said boys be named Benjamin Stanton, and Howard Malcom, it was

"*Resolved*, That the Rev. Mr. Roberts, of the Valley Towns Mission, be instructed to select two promising boys, give them the names of Benjamin Stanton, and Howard Malcom, and pay particular attention to their education.

"*Resolved*, That Mrs. Lydia M. Malcom, of Hudson, N. Y. be requested to present the thanks of this Board to the Juvenile Missionary Society, and the Sewing Society, in that place, for their generous appropriation for the educating of two Indian boys at the Valley Towns Mission School."

A letter from the Rev. Elon Galusha, Chairman of the Standing Committee of this Board in the interior of the state of New-York, was communicated by the Agent, relative to the proceedings of that Committee in the case of brother and sister Wade, missionaries to India. Also, a letter from the Rev. Elijah F. Willey, of the same Committee, relative to the same case.

"*Resolved, unanimously*, That the Board highly approve the conduct of the Standing Committee in the state of New-York, relative to the examination and setting apart of brother and sister Wade for the Burman Mission.

"*Resolved*, That the thanks of this Board be presented to the Rev. Elijah F. Willey, of the Standing Committee in New-York, for his zealous exertions relative to the outfit and setting apart of brother and sister Wade for the Mission to Burmah.

"The Rev. Ira Chase, Recording Secretary of this Board, having taken his departure for Europe, to be absent for a considerable time, and it being important that the vacancy occasioned by his absence should be supplied, therefore,

"*Resolved, unanimously*, That John S. Meehan, Esq. be appointed, and he is hereby appointed, Recording Secretary, *pro tempore*, of this Board."

VOL. IV.—*New Series*.

Done at a meeting of the Board of Managers of the General Convention, in Washington City, August 6, 1823.

SAMUEL WAIT,  
*Recording Secretary, pro tem.*

#### COLUMBIAN COLLEGE.

THIS Institution commenced operation, the second Wednesday in January, 1822. The College buildings stand on a salubrious eminence, about a mile and a half north of the house of the President of the United States. Founded on the most liberal principles, incorporated by an act of Congress, and located at the seat of the General Government, its prospects of patronage and usefulness are peculiarly encouraging.

The faculty are—

Rev. William Staughton, D. D. President, and Professor of General History, Belles Lettres, Rhetoric, and Moral Philosophy; and of Divinity and Pulpit Eloquence.

Rev. Ira Chase, A. M. Professor of the Learned Languages; and of Language and Biblical Literature.

Rev. Alva Woods, A. M. Professor of Mathematics and Natural Philosophy; and of Ecclesiastical History and Christian Discipline.

Thomas Sewall, M. D. Professor of Anatomy and Physiology.

James M. Staughton, M. D. Professor of Chemistry and Geology.

Elijah R. Craven, M. D. Professor of Botany.

Rufus Babcock, A. B., William Ruggles, A. B., Samuel Wait, A. B., and Alexis Caswell, A. B. *Tutors*.

The Library consists of between 2 and 3,000 volumes, and in a few weeks will be greatly enlarged. Professor Woods and Professor Staughton, who have been sent to Europe for the purpose of advancing their own scientific and general attainments, have procured a most valuable philosophical apparatus,

and numerous books, specimens, &c. They are expected to return during the approaching autumn. The President and his family will leave Philadelphia, and be settled at the College, on the commencement of the ensuing Term. Professor Chase, with scientific views, and the improvement of his health, is about to visit the European literary institutions.\*

The Collegiate year is divided into two Terms: from the second Wednesday in January, to the second Wednesday in July, and from the second Wednesday in September to the third Wednesday in December. The year will begin the second Wednesday in January; at which time, annually, a Freshman Class will be entered. Applications for admittance will be attended to at any time; but it is desirable that on that day, or the Monday and Tuesday preceding, or if preferred, the Monday or Tuesday preceding the third Wednesday in December, candidates should present themselves for examination.

For admission to the Freshman Class, the requisites are, an ability to make Latin correctly, and to translate with facility Cæsar's Commentaries, Virgil, Sallust, Cicero's Select Orations, the New Testament in Greek, and Græca Minora. An acquaintance with English Grammar, Common Arithmetic, and some judicious Compendium of Geography, will also be expected.

The general course of study, together with what is common in the most respectable Colleges and Universities in the United States, includes Lectures on Anatomy, Physiology, Chemistry, Geology, and Botany. Strict attention is paid, during the whole of the four years, to the Languages, Criticism, Rhetoric, and Oratory.

The FRESHMAN CLASS are engaged in the study of the English, Latin, and Greek Languages; Geography, Arith-

metic and Algebra; History and Antiquities.

*Text Books.*—Titus Liv. 5 books; Grotius de Veritate Rel. Christ.; Adams' Roman Antiquities; Græca Majora, 1st volume (begun); Cambridge course of Mathematics; Euler's Algebra; La Croix's Arithmetic; English Grammar, Murray's (reviewed); Geography, Worcester's (reviewed); Walker's Rhetorical Grammar.

The SOPHOMORE CLASS, Geography, History, and Chronology; Rhetoric and Logic; Logarithms, Geometry, Trigonometry, Mensuration, Surveying, Navigation, and Conic Sections.

*Text Books.*—Horace, (editio expurgata preferred); Cicero de Officiis, de Senectute et de Amicitia; Græca Majora, continued; Mathematics, continued; Geometry, Le Gendre's; Algebra, La Croix's; Hedge's Logic; Blair's Lectures on Rhetoric; Tytler's General History; Geography, Morse's.

The JUNIOR CLASS, Natural Philosophy, Astronomy; Chemistry, Fluxions; Natural History; History of Civil Society, and Natural Theology.

*Text Books.*—Mathematics, continued; Enfield's Natural Philosophy and Astronomy; Natural History; Chemistry; Cicero de Oratore; Græca Majora, 2d vol. begun; Paley's Natural Theology.

The SENIOR CLASS, Metaphysics, Natural and Political Law, The Philosophy of Rhetoric, the Philosophy of Mind, Moral Philosophy, the Analogy of Religion and Nature, and the Evidences of Christianity.

*Text Books.*—Cicero de Oratore, (finished); Græca Majora, (finished); Chemistry; Paley's Evidences; Butler's Analogy; Kaimes' Elements of Criticism; Campbell's Philosophy of Rhetoric; Philosophy of Mind, Stewart; Laws of Nature and Nations, Vattel.

Resident Students, in some particular instances, with the special permission of the Superintending Committee, may be admitted. Such candidates as are found not sufficiently prepared to enter the Freshman Class, may be admitted into the Preparatory School. But no

\* He sailed from Philadelphia, August 5th, in the ship Dido, Bliss, for Liverpool, England.



applicant can be received into any department of the College, without satisfactory credentials of a good moral character; nor from any other College, without a certificate of his having left it without just cause for censure. To the Theological Department, students may be admitted who have passed a regular collegiate course, and, in some instances, those who have not, bearing with them satisfactory recommendations and credentials.

The Medical Department is not yet in operation. A Law Department will be organized as soon as circumstances shall render proper.

Each student is required to pay ten dollars on admittance; and for tuition in the Classical Department or Preparatory School, at the beginning of each term, thirty dollars for the first and twenty dollars for the second.

The accommodations are good—boarding less than two dollars per week—and the whole of the College charges, including tuition, boarding, fuel, lamps, washing, bedding, furniture, &c. will amount to about \$160 to \$180, per annum. Students may supply themselves with bed and bedding, or be supplied by the Institution. Tables and chairs will be furnished in each of the rooms. In extraordinary cases, by the special permission of the Superintending Committee, students may be allowed to board out of the College edifice.

The Trustees assure the public that nothing in their power shall be wanting to secure the health, the comfort, the progress, and the morals of the students, and to give to the Columbian College that extensive career of usefulness, which, by its happy location and the propitious circumstances under which it has come into operation, it seems destined to enjoy.

O. B. BROWN,

*President of the Board of Trustees.*

LUTHER RICE,

*Treasurer and Agent.*

ENOCH REYNOLDS, *Sec'y.*

*College Hill, D. C. 1823.*

ON FIDELITY IN SMALL MATTERS.

It is in piety, as in the economy of temporal goods: we shall be sooner ruined by the neglect of trifles, than by great expenses. Whoever knows how to make small matters turn to the best account, will, in spiritual as well as temporal affairs, amass great riches. The greatest sums are only small ones accumulated and carefully collected. He who lets nothing be lost, will soon grow rich.

Besides, we should consider that God does not so much regard our actions, as the motive of love which incites us to perform them, and the compliance he requires of our will. Men judge of our actions only by what appears outwardly; God accounts as nothing, all that is in them most glaring in the eyes of men.

What he would have, is a pure intention, a will ready for all things, and pliant in his hands, with a sincere detachment from ourselves. All this is often exercised with less danger to our pride, and in a way that tries us more severely on common occasions, than on the most extraordinary. Nay, we often value a trifle more than a matter seemingly of great importance; we should, perhaps, find more difficulty to renounce a favourite amusement, than to bestow a large sum in alms.

We the more easily deceive ourselves in small things, as we believe them innocent, and imagine ourselves less attached to them. Nevertheless, we may easily perceive by our concern when it pleases God to deprive us of them, how excessive and inexcusable our enjoyment of and attachment to them was. Besides, if we are negligent on small occasions, we shall often give offence to our family, our domestics, and the world. They cannot imagine that we are sincerely pious, when, in particular instances, they perceive us remiss and irregular. What reason have they to believe that we should, without hesita-

tion, make the greatest sacrifices, when they see that we decline the smallest?

But what is of all other things the most dangerous, is, that this neglect of trivial matters accustoms the soul to infidelity. It grieves the Holy Spirit; we become abandoned to our own will, and regard as nothing an offence against God. On the contrary, perfect love esteems nothing little; every thing that can either please or displease God seems important to it. Not that perfect love fills the soul with uneasiness and scruples, but it sets no bounds to its fidelity; it works simply with God: and as it does not embarrass itself with things that God requires not of it, so it never hesitates upon what he does require, whether it be great or whether it be small. It is not then by uneasiness that we become faithful, but by a sentiment of love, which is free from the fears and disquiets of a scrupulous soul. We are, as it were, drawn on by the love of God, nor do we wish to act otherwise than we do. Whilst God urges the soul, with regard to the smallest particulars, and seems to deprive it of all liberty, it finds itself enlarged and enjoys a profound peace in him. O how happy is the soul in this state! As for those who have naturally less exactness, they ought to observe a more inviolable law with regard to small matters. They are tempted to despise them; to count them as nothing; they do not enough consider the consequence of them; they do not represent to themselves the insensible progress of the passions; they even forget their own fatal experiences. They choose rather to promise themselves an imaginary steadiness, and to confide in their own courage, which has so often deceived them, than to be subject to a continual fidelity. It is a trifle, they say. Yes, it is a trifle,—but such a trifle as is every thing to you; a trifle to which you are so attached as to refuse to part with it to God; a trifle which, in order to excuse the refusal of, you

despise in words; but in reality such a trifle as you keep back from God, and as will prove your destruction. It is not a greatness of soul which induces us to despise small things: on the contrary, it is by having too limited views, that we regard any thing as small, which is attended with such important consequences. The more difficulty we find in attending to small things, the more we ought to fear our negligence, and mistrust ourselves. He that contemneth small things, shall fall by little and little.

Fear not this continual attention to small things. At first some steadiness and courage will be necessary; but it is a self-denial you have occasion for, that will constitute your peace and security; without it you cannot have either. God will by degrees render this state sweet and easy. True love is attentive, without pain or contention.

#### SUNDAY SCHOOLS.

A GENTLEMAN in Ireland, who has made great exertions to promote the education of the poor, recently remarked: "It is with unfeigned thankfulness to the Father of Mercies, I would record the following fact, a fact supported by the most accurate calculation.—*There have above 150,000 children and 7,000 adults entered the schools of the Hibernian Society, since its commencement, and I have never heard of one scholar who had been educated by us, being arraigned for any crime.* In the county gaol of Sligo, (adds the same gentleman,) many have been blessed by instruction: my heart has been cheered in visiting these abodes of misery and vice, by seeing a large portion of the prisoners learning to read and write, whilst others were perusing the Scriptures. I shall never forget the remark of a prisoner, confined on a charge of a capital offence: 'O, your honour, if I had been possessed of this Testament, I had not been here.'"



The following circumstance took place at New-Castle, England. "A woman called one Sunday at the Orphan House Sunday School in that town, to get some of the teachers to go and pray with a young man who was dying; but not finding any on the spot, two of the senior teachers offered to go with her. On entering the woman's house, they perceived a young man lying in bed, evidently in the last stage of a consumption. His eyes were closed, and the death-like rustling in his throat, indicated a speedy dissolution. One of the teachers asked him how he felt, but he made scarcely any reply. His little brother, who had been sitting crying at the foot of the bed, came round to the side, and said to him, 'Here are the teachers from the Sunday school come to see you.' New life seemed to be given to the dying young man at these words: his countenance brightened, and he lifted up his languid eyes to behold the teachers. To his and their surprise, he recognized in them the very persons in whose class he had been some years before in the Sunday school. The scene was now truly delightful. Tears of joy flowed down the young man's cheeks, when he told them (being asked how he felt in his mind) that he was happy, that he had no doubt of his acceptance in Christ, upon whom alone he rested his hopes of salvation. On the teachers' adverting to past times, when he was at the Sunday school, he replied, 'Ah! those were blessed days; it was in the school I first discovered that I was a sinner, and was led to seek the salvation of my soul through the merits of a crucified Redeemer. I shall praise God throughout eternity for the instructions which I received there.'"

A preacher lately remarked in a sermon, that learning, for ministers of the gospel, does the same office as oil to the wheels of a carriage—it makes them

run easier, but carries none of the burden.

God gave Saul *another* heart, to fit him for a ruler; but gave him not a *new* heart, to make him a believer. *Another* heart may make another man, but it is a *new* heart that makes a new man.

### REVIVALS, &c.

#### NEW-HAMPSHIRE.

IN Northampton has recently been a powerful revival. Twenty-five or thirty persons obtained hope in one week. The work has extended into the town of Hampton, and a few scholars in the Academy are subjects of it. There is a revival in the northern part of the state, where the Rev. Jonathan L. Hale is labouring as a missionary. In Colebrook are about 20 subjects; and recent accounts state that there is reason to believe it is extending to the towns in the vicinity, by the use of those means which are usually blessed in extending revivals. In New-Castle, about 30 have professed a change from darkness to light; and the excitement has been attended with salutary results. In Sanbornton and Stewartstown, more than 40 have lately professed a hope in the Redeemer, and others are inquiring the way to Zion. In Groton, the Baptist church has, within four months, been increased from 93 to 204 members. In Wolfborough, also, is a good work of grace.

#### VERMONT.

A glorious revival is now in progress in Hubbertstown. About the first of July, a good work commenced in Townsend. Within one month, more than 40 were rejoicing in hope. The number of anxious inquirers is increasing. Pittsford, Orville, and Middlebury are greatly favoured with revivals; and strong hopes are cherished that other towns in their vicinity are about to be

blessed with the outpouring of the Divine Spirit.

#### MAINE.

In Kittery, 140 have professed a change of heart; 80 of whom the Rev. Mr. Stinchfield has baptized since last February. In the vicinity of Spruce Creek, the good work powerfully progresses. In Kennebunk, Mount Desert, Castine, Sangerville, and Eastport, the Spirit of God is effecting a gracious change.

#### MASSACHUSETTS.

In Boston, we learn that the good work, which commenced last spring, is extending, and promises much good. The Lord is pouring out his Spirit upon the inhabitants of Southampton, Norwich, Easthampton, Montgomery, Northampton, Chesterfield, Westfield, Hadley, Amherst, Charlestown, Newburyport, Randolph, South Bridgewater, North Bridgewater, Milton, Wareham, Dorchester, Braintree, Danvers, Haverhill, New Bedford, Fairhaven, Ashcutt, Weymouth, Upton, and Canton.

A correspondent writes to his friend in this city, that in Adams there is now a glorious revival. About 100 have recently joined the Baptist church.

#### CONNECTICUT.

In Killingly, 105 have recently united with the Baptist church, and about the same number to three other churches. In Chatham, Lebanon, and Sterling, revivals have commenced.

#### NEW-YORK.

About 40 hopeful converts are the fruits of a late revival in one of the parishes of Granville. In Milan, Greenville, and Durham, a good work has commenced; and in several other places the indications are interesting.

#### PENNSYLVANIA.

In Athens is a revival of religion. The number hopefully converted since the commencement of the work, is about 50; many more are under very serious

exercises of mind. In some neighbouring congregations there are favourable appearances of revivals. A powerful work of grace has commenced in the college at Cannonsburg. Several of the most profane are awakened, and the attention to religion is very rapidly increasing among the students.

#### VIRGINIA.

In Norfolk, the Lord is again pouring out his Spirit. The work is gradual; sinners are solemn, and saints are alive. Within a short time several have been converted. At Craney Island, 10 or 12 miles from Norfolk, the work is powerful. By the last account the number of converts amounted to 30. The Baptist church at Four Mile Creek, in Henrico county, has been favoured with a gracious revival. Mr. Turpin, the pastor, has baptized 114. In Buckingham county large numbers have been converted, and others are inquiring the way to Zion.

#### SOUTH CAROLINA, &c.

In Charleston, S. C. the special operations of the Spirit of God are abundantly manifest. There have been many instances of deep conviction, and some conversions. At Laurel Hill, N. C. a large number have been made to rejoice in hope, and have united with the Baptist church. In Amboy, N. J. and in Baltimore, Md. an unusual attention is excited towards the things of eternity. Some have been born again. In Lexington, Ky. and Columbia, Ten. are revivals. In Courtland, Lawrence county, Alabama, a revival has commenced; and to Birdwell's Spring Church, in the same county, considerable additions have lately been made.

The United States have seldom seen a period when God so highly favoured her religious interests. Truly the set time to favour Zion has come; the dust of her feet shall be glorious; "her walls shall be called salvation, and her gates praise."



ORDINATIONS.

THE REV. JOSEPH DAVIS was ordained, on the 18th of June last, to the pastoral care of the Baptist church in Nottingham-West, N. H. The introductory prayer was offered by the Rev. Reuel Lathrop, of Wilton. The Rev. Charles O. Kimball, of Methuen, preached the sermon, founded on 1 Cor. iv. 2. "*It is required in stewards that a man be found faithful.*" The Rev. Josiah Converse made the ordaining prayer; the Rev. John B. Gibson gave the charge; the Rev. John Parkhurst presented the right hand of fellowship, and the Rev. Charles O. Kimball made the concluding prayer. The services were appropriate and solemn, and the assembly numerous and attentive.

At Grafton, Mass. on Wednesday, June 25th, the Rev. OTIS CONVERS was set apart to the office of the Christian ministry, as pastor of the Baptist church in that town. The introductory prayer was offered by the Rev. James Boomer, of Charlton; the Rev. Abiel Fisher, of Bellingham, preached the sermon; the Rev. Zenas L. Leonard, of Sturbridge, offered up the consecrating prayer; the Rev. Jonathan Going, of Worcester, gave the charge; the Rev. John Chase, of Brookfield, presented the right hand of fellowship; and the concluding prayer was offered by the Rev. J. B. Boomer, of Sutton.

On Saturday, the 28th of June, at Rewastico, Somerset county, Maryland, the Rev. LEONARD FLETCHER was solemnly ordained to the work of the gospel ministry, by the Rev. Caldwell Windsor, and Rev. Henry Johnson.

In Poughkeepsie, N. Y. on Thursday, August 7th, the Rev. RUFUS BABCOCK, jun. recently a Tutor in the Columbian College, (D. C.) was ordained by a committee of the Hudson River Baptist Association, then in session. The Rev. Mr. Leonard, of Albany, introduced the services by prayer; the Rev. Mr. Cone, of New York, preached from Acts ix. 6. "*Lord, what wilt thou have me to do?*" Showing how a minister is qualified by Christ, and how he serves Christ. The ordaining prayer was then offered by the Rev. Mr. Williams, of New York; the Rev. Mr. Maclay gave an important and comprehensive charge; the Rev. Mr. Sommers tendered the right hand of fellowship, welcoming the candidate to the toils and consolations of the ministry; and the Rev. Mr. Perkins concluded with prayer. A numerous audience listened to the interesting exercises with manifest delight, to which the performance of select and appropriate music furnished no small addition. Benediction by the candidate.

Mr. Babcock has accepted the unanimous invitation of the Baptist church and congregation in Poughkeepsie, to become their pastor; and enters immediately on the performance of his duties.

*Received by the Treasurer of the Board of Managers of the Baptist General Convention.*

1823.  
July 10. From E. Harrington, Treasurer of the Washington and Saratoga Mission Society, by the hand of Thomas Skelding, Esq. N. Y. - \$100  
By Henry Grew, of Hartford, Ct. from a person whose name is not permitted to be mentioned, - 30  
One barrel of clothing, from Elder Cushman, Hartford, Ct. for the Mission Station under the care of Elder McCoy.

FOR THE COLUMBIAN COLLEGE, D. C.  
*For endowing a Professorship of Mathematics and Natural Philosophy:*  
1823.  
Aug. 25. By William Britton, Esq. Philad. \$100  
By Rev. Joseph Maylin, near Philad. 100  
*For endowing a Professorship of Language and Biblical Literature:*  
By Rev. Samuel W. Lynd, Bordentown, N. J. 25

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1829  
Aug 21 Olisha Tucker Dr  
To postage on Bible S. Extracts to  
1828  
April 1 40 papers — .40  
1827  
Aug 14 Registered to  
1828  
Apr 1 33 papers — .33  
Feb 27 Chantangle Republican to  
Apr 1 4 ps — .04 \$ .77  
Rec<sup>d</sup> Paym<sup>t</sup>

A. H. Walker Apr 21 m

July 10. From E. Harrington, Treasurer of the Washington and Saratoga Mission Society, by the hand of Thomas Skelding, Esq. N. Y. \$100  
By Henry Grew, of Hartford, Ct. from a person whose name is not permitted to be mentioned, 30  
One barrel of clothing, from Elder Cushman, Hartford, Ct. for the Mission Station under the care of Elder McCoy.

FOR THE COLUMBIAN COLLEGE, D. C.

For endowing a Professorship of Mathematics and Natural Philosophy:

1823.

Aug. 25. By William Britton, Esq. Philad. \$100  
By Rev. Joseph Maylin, near Philad. 100

For endowing a Professorship of Language and Biblical Literature:

By Rev. Samuel W. Lynd, Bordentown, N. J. 25

## POETRY.

On hearing a sermon, delivered August 17, 1823, by the Rev. O. B. Brown, from Matthew iv. 4. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

'T WAS thus the Word divine,  
The Father's glory spake—  
Fulfilling Heav'n's design,  
For his own Israel's sake:—  
Their faith to fix, their hopes to raise,  
And cheer them through the thorny maze.

That faithful servant, too,\*  
Who led the chosen band,  
And had a Pisgah view  
Of Canaan's promis'd land;  
That "Word" to murm'ring tribes declar'd,  
Whom oft forbearing mercy spar'd.

When Pihiroth's heights  
On either hand appear—  
The surging sea before,  
And Egypt's armies near;  
That "Word" proclaim'd, "Stand still, and see  
Salvation" God designs for thee.

"March on," their leader cries:—  
The weltring waves divide;  
See crystal bulwarks rise  
To bar the boist'rous tide.  
That "Word" by Moses led them through,  
But Egypt's mighty hosts o'erthrew.

When in the desert land  
Pillars of cloud arose,  
Or fire, to guard the band,  
To march or to repose:  
That "Word" at each encampment prov'd  
Unchangeable to those he lov'd.†

Moses on Nebo dies—  
For such was Heav'n's command,  
Though favour'd with his eyes  
To see the cov'nant land:  
That "Word" had said, "Thou shalt not go;  
Joshua shall lead my people through."

The deep—the desert pass'd,  
On Jordan's bank they stand,  
Their eager eyes at last  
Behold the promis'd land;  
That "Word" then spake—the obedient flood  
Roll'd back, and parting own'd its God.

'Midst the deep channel, dry,  
The ark—the priests appear,  
While Israel's tribes pass by—  
And "every hoof is there."  
That "Word," by Joshua, led them o'er,  
And pitch'd their camps on Canaan's shore.

\* Deut. viii. 3.

† It is remarkable, that of the children of Israel who left Egypt, only Joshua and Caleb were favoured to enter Canaan; which favour their faithful report, when sent as spies, obtained them.

Who can the wonders trace  
Of that Almighty power,  
Which wrought for Abram's race  
In every trying hour?  
That "Word" then said, "the land shall rest,"  
And Israel's tribes with peace are bless'd.

See Abram, full of awe,  
The heavenly voice obey;  
By faith divine he saw  
Though he should Isaac slay,  
That "Word" would, sovereignly indeed,  
Bless all the nations in his seed.

Wood on the altar laid,  
The sacrifice was bound,  
The patriarch rais'd the blade  
To give the fatal wound:  
That "Word" proclaim'd—"Abram, forbear,  
Thy faith is prov'd—thine Isaac spare."

The royal Hebrew bard,  
Though hunted as a prey,  
His enemy he spar'd,  
Nor would th' anointed slay.  
That "Word," by workings all its own,  
Brought David to the Jewish throne.

See Rachel's eldest born,  
Though barter'd as a slave,  
Rais'd up by God alone,  
His father's house to save.  
That "Word" reveal'd, in vision, how  
His brethren's sheaves t'wards his should bow.

The heavenly light t' attest,  
Glory of Israel's name!  
Simeon beheld and bless'd,  
When God's salvation came.  
And Anna, in the temple, too,  
Rejoic'd to prove the "Word" was true.

The time would fail to tell  
Of patriarchs, kings, and seers,  
From Abel's sacrifice  
To Simeon's grateful prayers;  
Whose faith, supported by that "Word,"  
Liv'd on the promise of their Lord.

This heavenly manna, spread  
Throughout the sacred page,  
From day to day has fed  
His saints in every age:  
And still the sacred store appears  
Unwasted by the waste of years.

If, with the ransom'd race,  
We meet around the throne,  
To bless that "Word" of grace  
Which made a Saviour known;  
Eternity can but record  
The truth and mercy of the Lord.

OMEGA.